them, it is manifest, that its exercises must usually consist in the multiplication of happiness; while the absence of virtue, and much more the existence of positive vices, must lead to consequences precisely opposite.

Secondly, there is the effect of virtue in producing confidence, and of vice in spreading a spirit of distrust throughout society. Where there is no internal confidence, no external bandage could hold society pleasantly together.

Besides these direct effects, there are, thirdly, the general results, good and evil, that flow from virtue and vice, through the arrangements of Divine providence. The success which generally follows the exertions of excellence, and the ultimate failure of wickedness, all attest that there is a Governor in this world upholding his own laws. If it is urged as an objection, that in many cases virtue, especially in its higher and • bolder forms, is not successful, and that deceit is often allowed to triumph, the answer is obvious. While good purposes may be served by giving certain encouragement to goodness, it does not seem desirable to stimulate a mere artificial morality, by holding out the certainty of success. Were virtue in every case followed by its merited triumphs, there might be a risk that the triumph would be more valued than the qualities which led to it. The general countenance shown is sufficient to indicate the will of God ; and anything beyond might be attended with incidental evils. It is also conceivable, that in a world under probation, advantage may arise from not exposing vice to instant failure—there being all the while, in the manifold visible judgments of heaven, sufficient indications of the Divine hatred of sin.

SECT. VIII.—GENERAL VIEW OF MAN'S ORIGINAL MORAL CONSTITUTION AS ILLUSTRATIVE OF THE CHARACTER OF GOD.

If there is any truth in the above remarks, it will at once be seen, how deep a foundation God has laid for

morality in man's original constitution. Moral excellence is truly the whole powers and affections of the soul in healthy exercise ; and in order to guard it, there is a faculty, with a train of corresponding feelings, presiding over all the other faculties, and seated in the very heart. Besides the original strength imparted, and the lofty position